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POLITICAL, SOCIOLOGICAL AND MILITARY AFFAIRS

No. 190



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PARTY AND STATE

WORK CONFERENCE'S DECISIONS DO NOT REPRESENT 'CHANGE'

Chengdu SICHUAN RIBAO in Chinese 13 Mar 81 p 1, 2

[Commentary by special staff commentator: "Correctly Understand and Deal With the So-Called Problem of 'Change'"]

[Excerpts] The Central Work Conference recently decided on the principle of further readjustment of our economy and the realization of further stability in politics. We must conscientiously study and adhere to the spirit of the Central Work Conference, unite, be of one heart and one mind, solidly do our work well in various aspects, handle economic readjustment well, and assure the steady progress of the enterprises of construction of our socialist modernization. On this score, how are we to understand the relationship between the principle determined by the Central Work Conference and the principles and policies of the Third Plenary Session of the 11th Party Central Committee? Have the party's principles and policies, "changed?" This has become an important question urgently awaiting solution in the people's ideological perception.

We should clearly see that the principle determined by the Central Work Conference at this time and the principles and policies in effect since the Third Plenary Session of the 11th Party Central Committee are consistent and are the only correct principles in our economy and politics today. But why should some comrades think that the party's principles and policies have "changed?" Generally speaking, there are the following two circumstances: one is that they have not done a good job of studying or understanding the correct principles and policies since the Third Plenary Session, or they even have doubts about them and have gone counter to them. Of course, such comrades make up only a very small number. Most comrades are found in the other circumstance: they are in reality supportive of the party's correct principles and policies, but because they have suffered under frequently changing policies in the past when leftist errors were dominant, they still retain some fear in their minds today, or they have not yet achieved a clear understanding of certain concrete problems and therefore are afraid that the policies are frequently going to change again. But, whichever may be the circumstance, it is very important that we understand this problem clearly.

First of all, we must understand clearly that the party's line, principles, and policies since the Third Plenary Session of its 11th Central Committee have been correct, consistent, gradually improving, and continuously developing. Fundamental principles and policies have not changed.

Ideologically and politically, by calling for realization of further stability in politics, emphasis on adherence to the four basic principles, emphasis on the strengthening of people's democracy, emphasis on the strengthening of ideological and political work, and giving scope to the spirit of revolution, has [the Central Work Conference] changed the principles of the Third Plenary Session? No, it has not. The communique of the Third Plenary Session stated long ago that in order to accomplish smoothly the shift of the focus of the work of the whole party, we must "maintain the necessary social and political stability." It also called upon "the whole party, the whole army, and people of all nationalities to be of one heart and one mind and further develop the political situation of stability and unity." In order to realize stability in politics so that we can all work on the four modernizations with one heart and one mind, the communique of the Plenary Session, on the basis of making a scientific analysis of our domestic class relations, pointed out: "There still are within our country a very small number of counterrevolutionaries and perpetrators of criminal offenses who are hostile to, and resort to sabotage against, the construction of our socialist modernization. We definitely cannot relax our struggle against them, and we definitely cannot weaken our proletarian dictatorship." At the same time, the communique of the Third Plenary Session also made a complete, dialectical analysis of the mutual relationship between democracy and centralism, between democracy and the legal system, and between democracy and dictatorship.

As the communique of the Plenary Session pointed out: "The construction of our socialist modernization requires concentrated and unified leadership. It requires the strict implementation of various rules and regulations and labor discipline. Bourgeois factionalism and anarchism must be firmly opposed. But there must be full democracy before we can achieve correct centralism." In order to protect people's democracy, we must strengthen our socialist legal system so that democracy can be institutionalized and legalized--so that this system and this law will become stable, continuous, and supremely authoritative and will lead to a situation in which there is always the law to follow, whatever law is followed, that the law is always executed strictly, and that violations of the law are always prosecuted." Shortly after the Third Plenary Session, Comrade Deng Xiaoping clearly reiterated at a meeting that we must adhere to the four basic principles; he also proposed that we make great efforts to resolutely struggle against the trend of being skeptical about the four basic principles. At that meeting and at many meetings thereafter, the Party Central Committee has consistently and repeatedly emphasized that we must strengthen our political and ideological education and build our socialist spiritual civilization. This shows that the series of principles and measures to ensure political stability centered on economic readjustment have come down in one continuous line from, and are consistent with, the above-mentioned spirit since the Third Plenary Session. How can it be said that there has been a "change" in spirit? As for the allegation by some that the time has now come to "restrict" and no longer to "let alone," to speak only of dictatorship and no longer of democracy: this is entirely incorrect. Toward the activities of various counterrevolutionary elements, various antisocialist elements, and various perpetrators of criminal offenses, there has never been a question of "letting alone"; the policy has always been that we must not let them have their way or let them commit all their outrages.

In a word, by reviewing the documents of the Third Plenary Session and by looking back at the practice of the past 2 years, we can see clearly that the guiding concepts of seeking truth from facts and correcting leftist errors, and the series of principles

determined by the Third Plenary Session, have not changed; its policy toward cadres, intellectuals, and a united front have not changed. Nor have other policies changed, such as carrying out an economic policy of opening up to the outside world under the premise of maintaining independence and keeping the initiative in our own hands and of self-reliance, as well as insisting on a foreign policy of opposing hegemonism and safeguarding world peace, etc. There is no basis whatsoever for alleging that these fundamental principles and policies have changed or for fearing that they are to be changed.

As to whether, under the premise of no change in our fundamental principles and policies, certain specific policies and regulations also have not undergone the slightest change, that of course is not the case. Things continue to change and situations continue to change; the principles and policies since the Third Plenary Session must continue to be strengthened, enriched, perfected, and developed in the process of practice.

A situation which needs to be especially pointed out is that, in the case of some problems, they have to do, actually, not with any change in the party's policies but with the fact that some departments and units have not treated the party's policies seriously and have not carried out the party's policies correctly. Instead, they have been doing what they pleased, and that was why the masses were aroused to express critical opinions. If we wish to carry out a reward system correctly, we must firmly prevent indiscriminate granting of rewards; this is obviously not some "change" in policy. On the contrary, correcting some units in their inappropriate way of indiscriminately granting reward money is precisely carrying out this policy correctly. Apart from this, there is another situation, and that is, when we decide to adopt certain specific measures in our actual work, we have not accurately ascertained the prevailing conditions, done sufficiently careful thinking about them, or come up with sufficiently appropriate means to handle them, and therefore the masses have reacted unfavorably. This therefore requires us to sum up our experiences and lessons conscientiously, ascertain as accurately as possible the prevailing conditions in our actual work, and work out appropriate means for handling them, so as to avoid all kinds of faults and deviations.

Analysis of the above aspects illustrates that what our party has practiced since the Third Plenary Session has been a series of new principles and policies which tally with our realities. It is not only different from the series [of policies] during the 10-year period of turmoil but in many aspects also different from the policies prior to the 10 years of turmoil. With respect to the policies carried out under the guidance of the leftist errors in the past, there is indeed a change. But this is a "change" of returning to order from disorder and a "change" which accords with our national conditions and the aspirations of the people; it has effected a thorough overhaul to really turn the party's principles and policies back onto the Marxist course, and it has truly restored and developed Comrade Mao Zedong's correct policies in the past. This series of principles and policies, already proved through practice to be correct, will not change. There has been no change today, and there will not be a change in the rather long period ahead. We must unswervingly continue to carry out all principles, policies, and measures since the Third Plenary Session which have already proved fruitful, and we must remove the concerns of the masses about "frequent changes in policy." Meanwhile, leaders at various levels must very cautiously and conscientiously do their work well and avoid as much as possible the deviations that have occurred in the process of implementive policy. In this way, we are bound to be able to consolidate and develop our fine political and economic situation.

PARTY AND STATE

DENG XIAOPING CRITICIZED FOR RIGHT, LEFT MISTAKES

OWO21042 (Clandestine) Ba Yi Radio in Mandarin to China 1400 GMT 1 May 81

[Text] The left and right mistakes committed by Comrade Deng Xiaoping in recent years have caused the failure of the four modernizations, led to serious financial and economic crises and brought new difficulties to the people's lives. The current campaign for unity does not suffice to cover up the policymaker's right and left mistakes.

Due to Comrade Deng Xiaoping's improper decisions on foreign policy matters, our country has actually failed to make use of relatively good international conditions to help realize the four modernization plan. In this regard Vice Chairman Deng first committed a very serious rightist mistake. He even advocated the slogan that the West was the key to China's modernization plan. He stepped up trade, economic and scientific cooperation with capitalist countries, imported massive amounts of technical equipment and (?technology) and sent students and experts to capitalist countries. In addition, he proposed such ultraright policies as absorbing foreign capital and running joint ventures with capitalist countries.

His is an out-and-out rightist inclination to lean exclusively to one side by merely developing trade, economic and scientific association on a large scale with capitalist countries while totally abandoning effective cooperation with other countries. This inclination is highly likely to let capitalist countries lead us by the nose in industry, economics and science and technology.

At the same time, Comrade Deng Xiaoping himself also issued a warning against this danger, saying: We will never genuinely develop broad economic or scientific cooperation with the West; taking this road would certainly help accelerate our growth but would also possibly do us tremendous harm--tying us to their chariot.

Due to his rightist policy, we have already been bound to the chariots of capitalism and imperialism.

At the same time, by developing trade and economic ties with capitalist countries, Comrade Deng Xiaoping also committed serious left mistakes. Without sufficient prior consideration of practical conditions and without

proceeding from actual needs and our own capacities, we have, in a quite disorderly manner, imported huge quantities of machines and equipment, blindly introduced Western technology and signed contracts for a large number of construction projects at shocking cost. Just as the late Comrade Peng Dehuai said years ago, this demonstrated the fanaticism of the petit bourgeoisie. This fanaticism led to left-inclined mistakes. As a result, we did not have the money to pay for these contracts and eventually we had to cancel signed contracts and stockpile large amounts of useless equipment in warehouses. Not only have we spent billions in foreign exchange on totally useless machines and equipment but we have to spend another hundreds of millions in foreign exchange to pay capitalist countries for losses caused by contract-cancellations.

Thus, Comrade Deng Xiaoping's plan to rely on the West to achieve a new leap forward fell apart.

All in all, Vice Chairman Deng Xiaoping's right and left mistakes in domestic and foreign policies have not only incurred huge losses for the state and the people and affected the realization of the four modernizations but they have also landed our country in a new predicament.

CSO: 4005/581

PARTY AND STATE

DENG CRITICIZED FOR SUPPRESSING DISSIDENTS

OW022153 (Clandestine) Ba Yi Radio in Mandarin to China 1400 GMT 2 May 81

[Text] As a party and state leader, Comrade Deng Xiaoping should know how to listen to opinions from various sources, bring into full play the enthusiasm of the masses inside and outside of the party and give play to the power of collective wisdom. He should not run things all by himself without consulting others, still less criticize and attack opinions different from his and persecute those who utter such opinions organizationally and politically. Otherwise, how can the masses' creativity and enthusiasm be brought into play? How can the decision of the 3d plenary session of the 11th party Central Committee on inner-party democracy be implemented?

Since Vice Chairman Deng repeatedly ordered the propaganda department of the party Central Committee and the PLA General Political Department to strictly control the literary and art circles, particularly literary and art workers in the army, many units have begun to publicly denounce writers. The first ones attacked are (Bai Hua), (Liu Bingyan) and other literary and art workers in the army.

At the working conference of the party Central Committee toward the end of last year, Vice Chairman Deng even referred to (Bai Hua's) two statements and several articles as typically rightist speech. And when the party Central Committee called the people concerned together to consider future policies on literature and art, Zhou Yang, the old hatchetman of the literary and art circles, again assumed an anti-rightist posture of the 1950's, saying that the intellectuals, especially writers and artists, must always be pressed down like a ball in water, which will burst out of the surface if it is not held down under.

When he conveyed Comrade Deng Xiaoping's instructions at the PLA General Political Department, Comrade Wei Guoqing said that any literary and art creations must not go beyond the bounds of party discipline and policies. We would like to ask: What is the difference between this and Jiang Qing's clamor years ago that only on the premise of the general orientation was it permissible for a hundred schools of thought to contend?

People are born with a mouth to speak out. Since we encourage people to tell the truth, we should permit people to speak out freely. Even if they say

of write the wrong things, it is no terrible problem. If we frequently criticize and attack people and seize on their mistakes, people will have no choice but to shut their mouths and say nothing.

Even today many comrades still tell falsehoods at meetings, tell the truth after meetings, cater to the likes of leading comrades when they take the floor and write articles to suit the situation. They are forced by circumstances to behave like this.

After Chairman Mao's death, especially after the "gang of four" was crushed under Chairman Hua's leadership, for a time literature and art showed some vitality and began to prosper. But now literature and art are again headed the wrong way. Literary and art creations in the army are in danger of becoming formalized. Writers, after contributing articles to the JIEFANGJUN DAO and the JIEFANGJUN WENYI, are writing letters asking that their articles be held up for the time being or be returned. This is a very bad phenomenon.

We should understand that the social effects of works of literature and art are not to be judged by the likes and dislikes of individual central leaders. The fact that works reflecting actual conditions in society or criticizing or exposing the words and deeds of certain central leaders are regarded as serious crimes, incur anger and are even publicly denounced, shows that in the party Central Committee, particularly among certain principal leaders, feudal autocratic thinking still exists in serious way. It also shows that the patriarchal work style, which is characterized by suppression of democracy, arbitrary decisions and peremptory actions, still binds people's hands and feet and shackles people's minds.

CSO: 4005/581

PARTY AND STATE

DENG CONDEMNED FOR PURGING HENAN CADRES

OW252112 (Clandestine) Ba Yi Radio in Mandarin to China 1400 GMT 25 Apr 81

[Text] Vice Chairman Deng has criticized the Henan Provincial CCP Committee for not implementing the party line, for forming small factions and for harboring left ideas. This criticism is entirely groundless. He has also forbidden people to air their personal views and listen to our radio station. This is far from being open and aboveboard. In fact, the comrades of the Henan Provincial CCP Committee did nothing wrong. Their letter to Comrade Ye Jianying, vice chairman of the party Central Committee, in which they frankly cited the deviations and mistakes of the current antileftist movement, is entirely compatible with the guiding principles for inner-party political life. It should be pointed out that the views expressed by the comrades of the Henan Provincial CCP Committee are basically the same as those of the party, government and army cadres in various localities throughout the country. At present many people have pointed out: the 3d plenary session of the 11th CCP Central Committee adopted a particular resolution that no more political movement would be launched from now on so as to promote stability and unity. Then why has someone started the antileftist movement in the whole country through the Secretariat of the CCP Central Committee? This represents patriarchal behavior that runs counter to the resolution adopted by the party Central Committee.

On the other hand, the act of relying heavily on the Secretariat of the CCP Central Committee and at the same time violating the resolution of the central authorities is actually an act to set the Secretariat against the plenary session of the CCP Central Committee, and to artificially create two centers of leadership. There is no doubt that this act is designed to undermine the party's unified leadership, form another faction within the party Central Committee and arbitrarily [word indistinct] one's own line on the whole party.

In their letter to Vice Chairman Ye, the comrades of the Henan Provincial CCP Committee sharply pointed out: The current political movement is not really aimed at eliminating the left mistakes. To eliminate leftist ideas is only an excuse. In essence, it is aimed at forcing the broad masses or party, government and army cadres to pledge loyalty to a certain person of the central authorities and his line, and at suppressing those who have expressed different views, just as he did in the past.

In their letters to Marshal Ye, the aforementioned comrades wrote with concern: Recently some 45,000 cadres at all levels were purged in Henan Province. Some of them were forced to retire or were placed on convalescent leave, while others were demoted or transferred to work at a lower level. In the course of "eradicating the influence of left ideas" at present, some more cadres are being liquidated.

The worries of the comrades of the Henan Provincial CCP Committee are not without good reasons. Someone in the central authorities is trying to expand the scope of the purge in the movement to "eliminate the influence of the left ideas" so as to get rid of those whom he dislikes.

CSO: 4005/581

PARTY AND STATE

RELATION BETWEEN SPIRITUAL CIVILIZATION, WORLD VIEW ANALYZED

Jinan DAZHONG RIBAO in Chinese 13 Mar 81 p 3

[Article by Zhan Wenlu (6392 2429 4389) and He Huibang (6320 1920 6721):
"Spiritual Civilization and the Transformation of One's World View"]

[Text] A socialist country must have an advanced spiritual civilization, and in order to build an advanced socialist spiritual civilization we must adhere to the principle of letting ideology take the lead, strengthen our ideological and political work, and grasp well the transformation of the people's world view.

The so-called spiritual civilization here means the entire spiritual wealth created by human society through practice. It includes the two aspects of ideology--science and culture, and morals and customs, respectively. As an ideology, spiritual civilization is the concentrated reflection of the world view of a definite social economy and a definite class. In a society where classes still exist, the world views of various classes, political parties, and their individual constituents always support their own thinking and behavior; this inevitably helps produce their corresponding spiritual civilization. Take, for example, the bourgeoisie--especially in the stage in which capitalism develops into imperialism: because the core of the bourgeoisie world view consists of extreme individualism and egoism, notwithstanding the fact that they appear to be refined and courteous in certain areas of social intercourse, underneath they are each trying to cheat or outwit the other, indicative of extremely selfish ideological and moral qualities. They turn the relationship between men into a naked monetary relationship, and they make the amount of money (accumulated) and the degree of people's wealth standards of morality. They are corrupt and degenerate, they resort to excessive luxuries and unrestrained lusts, and their so-called "civilization" of a larcenous and murderous nature fills the entire spiritual life of capitalist society to the brim. Socialist spiritual civilization, on the other hand, is the concentrated reflection of the world view and special fighting spirit of the proletariat. This kind of spiritual civilization not only points to the substantive areas of educational development, scientific sophistication, and literary and artistic exuberance, but also implies the ideological areas of communist ideals, beliefs, morals, discipline, revolutionary stands, and principles, and the comradely relationship between men. Among these, communist morals, traditions and customs and other such ideological factors are especially the soul of socialist spiritual civilization; they exert a great influence and guiding role over the substantive areas of science and culture and

other things, Socialist spiritual civilization is based on the communist world view and is an inseparable component of the complete communist world view. In its long period of revolutionary struggle, the Chinese Communist Party, armed with Marxist-Leninist theory and ideology, has adhered to the dialectical-materialist and historical-materialist world view; opposed the idealist and metaphysical world view; educated the vast ranks of party members and advanced elements with communist ideals and beliefs; gradually forged and developed its own fine style and splendid character; established an advanced spiritual civilization; fostered the "Jinggangshan spirit," "the spirit of the Long March," and "the Yanan spirit," which all shine with communist brilliance, the spirit of neither arrogance nor impatience and of hard struggle in the early days after the founding of our state, as well as the spirit of overcoming difficulties in the early 1960's; exhibited heroic and moving deeds; and won one victory after another. Socialist spiritual civilization is an important demonstration of the superiority of the socialist system and the advanced nature of communist ideals; it is also a necessary condition for us to realize the four modernizations in the transition toward communism.

Since spiritual civilization is a question of world view, in order to build a socialist spiritual civilization we must proceed from reality and relevantly strengthen our ideological and educational work so as to establish a correct world view. Only with a correct world view as our guide can we do a very good job in solving the questions concerning people's workstyle and political enthusiasm and the communist type of lofty qualities. Otherwise, not only can a spiritual civilization not be built, but even the material civilization that has already been built can hardly be consolidated. During the period of the "Cultural Revolution," because Lin Biao and the "gang of four" frantically opposed the transformation of our world view and randomly impinged on education, science, and cultural enterprises, this wreaked great damage not only to our material production but also to our spiritual civilization--such things as selflessness, self-sacrifice, hard struggle, moral concepts, etc. Some people lacked farsighted ideals and ambitions, and all kinds of erroneous ideological tendencies thus emerged among them. Some were skeptical about the Marxist communist world view and refused to believe in the inevitable victory of socialism and the eventual realization of communism. Some subscribed to such extreme individualistic reactionary creeds as "Looking up to money in everything" and "Looking up to power in everything," and openly opposed such solemn revolutionary slogans as "Utter devotion to others with no thought of self" and "Fearing neither hardships nor death." Some promoted the egoist philosophy of haggling over every ounce and paying attention only to oneself, etc. After the smashing of the "gang of four," some comrades, under the influence of the leftist line of the past, have failed to understand that the essence of these problems is a question of world view. There are also some comrades who, having suffered under the slogans "Touching the soul" and "Fighting selfishness and repudiating revisionism," are now no longer willing to talk about world view again. Hence, in order to enforce the transformation of our world view and promote the building of our socialist spiritual civilization, we must first of all break through the new "taboo areas," dissipate our remnant fears, draw a clear line between this transformation of our world view and the past practice of "investigation first, criticism second, and struggle third," proceed from realities, adopt practical measures and methods, and forthrightly and consciously enforce the transformation of our world view.

In order to transform our world view and build our spiritual civilization, we must give prominence to the salient points, grasp the fundamental problem of our world view, and carry out penetrating, careful, and constant ideological education. Comrade Mao Zedong pointed out: "A change of world view is a fundamental change." In his speech at the opening session of the national conference on science, Comrade Deng Xiaoping especially emphasized that the fundamental question of our world view is a question of whom we serve. The fundamental question of the proletarian world view is to serve the people wholeheartedly; this is also the core of the soul of socialist spiritual civilization and the basic guiding principle for our thinking and behavior as Communist Party members and Communist Youth Corps members. Only with a fairly good solution of this fundamental question of our world view, with a correct standpoint, viewpoint, feelings and methods, can we establish lofty communist ideals, beliefs, and sentiments to become persons full of spiritual vitality, and thereby study science and technology with great enthusiasm; master the skills to build socialism; give scope to such revolutionary spirit as "fearing neither hardships nor death," being completely selfless and putting others ahead of ourselves, and defying death for the revolution; and exert our heartiest and best efforts for the realization of the four modernizations. Contrariwise, if our spirit of serving the people should subside or dissipate and individualism should break forth, then devious practices and trends would emerge. Therefore, we must base our actions on the need to readjust our national economy and build the four modernizations; face squarely the problems that exist in our ideology; proceed from a solution to the fundamental question of world view as to whom we serve; conscientiously study the works and discourses on world view and spiritual civilization by Marx, Lenin, and Comrade Mao Zedong and other proletarian revolutionaries; constantly carry out education into Marxism-Leninism and Mao Zedong Thought, the four basic principles, and our revolutionary traditions; carry out education into communist ideals, beliefs, morals, and discipline; guide the people to struggle against various nonproletarian ideologies with our proletarian ideology and against extreme individualistic thinking, with the principle of placing the interests of the people and the party above everything else; and, beginning with every detail in our daily life, gradually establish our communist world view and view of life, thereby exerting our utmost in order to restore and develop our socialist spiritual civilization.

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PARTY AND STATE

GUANGZHOU PROVINCIAL PEOPLES' CONGRESS THIRD SESSION ENDS 'TRIUMPHANTLY'

Guangzhou GUANGZHOU RIBAO in Chinese 5 Mar 81 pp 1, 4

[Article:] "Third Session of the Fifth Provincial People's Congress Closes Triumphantly"

[Excerpts] The third session of the fifth Guangzhou Provincial People's Congress, having completed its whole agenda, was triumphantly adjourned at Sun Yat-sen Memorial Hall on 4 March 1981.

When the congress announced the selection of Liu Tianfu [0491 3944 1133] as provincial governor, Luo Xiongcai [3012 7160 2088] as deputy chairman of the provincial people's congress standing committee, He Wen [0149 2429] as a committee member, and Liang Xiang [2733 3276], Yang Deyuan [2799 1793 0337], and Liu Junjie [0491 0193 2638] as vice governors, the whole assembly applauded enthusiastically.

The congress's presiding chairman Luo Tian [3012 1131] conducted the various items on the agenda for the morning session on 4 March. There were 1,372 delegates attending the congress. There were a total of 1,582 delegates to this congress.

Following the closing ceremonies on the afternoon of 4 March, Comrade Ren Zhongyi [0117 0112 1138], first secretary of the Guangdong Party Committee, spoke in his status as a delegate to the congress on integration with the party tasks.

Comrade Ren Zhongyi said: "The legislative power of the people's congress and the leadership of the party are not at all contradictory. In our country's desire to implement the four modernizations and to guarantee that the people will truly be masters in their own homes, we must uphold the socialist way, uphold the dictatorship of the proletariat, uphold the party's leadership, and uphold Marxism-Leninism and Mao Zedong Thought. The core of these four basic principles is the party's leadership. History has shown that without the leadership of the Communist Party, the people are unable to overthrow the three mountains that oppress them, take political power and secure it, nor are they able to carry out the socialist revolution and socialist construction victoriously. Without the party's leadership they might disintegrate in disunity. Our constitution states: 'The Communist Party is the core of leadership of the whole Chinese people. The working class exercises leadership over the whole country through its own vanguard, the Chinese Communist Party. This is the embodiment in law of the will and the aspirations of all the nationalities in the country. However, upholding party leadership certainly does not imply that the party has to undertake everything. The party cannot

directly issue orders and directives to people on behalf of the congress, the government, the courts, the procuratorate, and such organizations. The party committee can only issue directives to subordinate party organizations and party members. The only reason the party has any leadership function is that it is able to point out the forward direction to the masses of people and to formulate a correct line, general policy, and specific policies taking its Marxist scientific world view as a theoretical basis. Implementation of party leadership is a very important matter and depends upon the party members developing their function as exemplars of the vanguard. The Party Central Committee has already formulated a correct line, general policy, and specific policies for us, and now the party members must unify those outside the party, each by his own exemplary work and exemplary action, and struggle to implement the party's line, general policy, and specific policies. Those party members who have been selected as delegates to the people's congress and who work for the congress, the government, the Political Consultative Conference, the courts, or the procuratorate must be even more adept at unifying with and cooperating with those persons outside the party and must even more act as exemplars at all times.

"Communist party members should be models of discipline and respect for the law. Every party member, whether his position is high or low, should observe the integrated discipline that the individual submits to the organization, the minority submits to the majority, the lower levels submit to the higher levels, and the whole party submits to the Central Committee. Guangdong implements special policies economically, but communist party members are not permitted special privileges and are not permitted to be special party members who do not observe party regulations. Communist party members have only the obligation to take the lead in observing the various laws and resolutions formulated by this people's congress, they have no right to break them or violate them. All men are equal before the law, and party members even more are not able to be exceptions to this.

"Communist party members must be exemplars of socialist spiritual culture. Recently, nine organizations including the National Federation of trade unions, the Communist Youth League, and the National Women's Federation jointly issued a proposal to the people and youth of the whole country calling for a culture and courtesy movement with the "five stresses" (stress culture, stress courtesy, stress health, stress order, and stress morals) and the "four beautifuls" (beautiful spirit, beautiful language, beautiful behavior, and beautiful environment) as its principal content. The central committee propaganda department, the Ministry of Education, the Ministry of Culture, the Ministry of Public Health and the Ministry of Public Security jointly issued a notice actively supporting the various mass organizations in developing this movement. Because Guangdong is adjacent to Hong Kong and Macao and implements a special policy, we must especially make great efforts to establish a socialist spiritual culture. In developing a culture and courtesy movement, our province must not fall behind. Those party members who work in the people's congress, the government, etc., must particularly serve as good examples. Party members, especially party members who undertake a leading function, must all strengthen the mastery of communist morality. Whether as part of the collective or in individual relationships, whether at work or in personal life, we should always be persons of lofty morals. Party members, especially leading cadres, should all strictly implement the "Guiding Principles," and maintain and enhance the party's excellent tradition. Those party members who work for the people's

Congress, the government, the political consultative conference, and political and legal departments should especially maintain close contact with the masses, be the first to endure hardship and the last to take enjoyment, unselfish and honest in performing official duties and serving the people with their whole hearts and souls.

"Communist party members must be models of solidarity. They must strengthen party spirit and overcome factionalism; they must be universalists and not form small coteries. Not only must they unite with others who hold similar opinions, they must also unite with others who hold different opinions. Not only must they unite with those who have opposed them in the past and been shown by the facts to have opposed in error, they must also genuinely and sincerely unite with those they have themselves opposed and who have found them to be in error. Communist party members are only a small minority of the whole population, and only a small minority of the working class. Communist party members can only do good work if they relate closely to the masses, depend on the masses, and are adept at uniting with and cooperating with persons outside the party, for otherwise their work will come to nothing. Communist party members who work for the people's congress, the government, the political consultative conference, and the political and legal departments should especially pay close attention to uniting with persons outside the party and the non-party masses, must be adept at propagandizing and explaining party policies and decisions to them, and at the same time study their strong points open-mindedly and respect their authority. Advocate friendships between communist party members and non-party members. Pay attention to uniting with our compatriots in Hong Kong and Macao and with patriotic overseas Chinese and their families.

"Communist party members must be exemplars of hard work. In their work, party members should not fear hardship, or fatigue, or difficulty, but should boldly take up the heavy load. They must be diligent and conscientious, immerse themselves in hard work, work hard and not be upset by criticism, be conscientious, strive to raise work efficiency, and complete their tasks outstandingly.

"Communist party members must be exemplars of study. If they do not do this, it will be difficult for them to become exemplars in other areas. Not only must they study Marxism-Leninism and Mao Zedong Thought conscientiously, and study the party line, general policy and specific policies, they must also strive to study their own professional duties, constantly raise the level of work, and become both red and expert. Not only must they study from books and from their own experience, they must also ask guidance modestly from those in the know. No matter what work they are involved in, party members must not remain inept for long periods of time, but should strive to become in the know, competent, specialists who are truly capable."

Among the presiding chairmen at yesterday's session were also: Ren Zhongyi, Li Jianzhen [2621 1017 6297], Gong Zirong [7895 1311 2837], Yang Yingbin [2799 2019 1755], Xiong Fei [3574 7378], Ouyang Shan [2962 7122 1472], Ma Tingdong [7456 1694 2767], Wang Yuefeng [3769 3087 1800].

All of the committee members who attended the third session of Guangdong's fourth committee of the political consultative conference, principal responsible comrades of the provincial commissions, offices, departments, and bureaus, as well as the

chairmen of the standing committees of the people's congresses in the various counties and cities and the prefectures of Guangzhou, responsible persons of the military garrisons, etc., attended yesterday afternoon's session as nonvoting delegates.

Presiding Chairman Liang Lingguang (2733 7227 0342) announced the triumphant adjournment of the congress following the playing of the majestic national anthem.

9284

CNO: 4005/494

PARTY AND STATE

BRIEFS

JILIN CPPCC FIGURE'S DEATH--Liu Fengzhu, member of the Fifth National CPPCC Committee, vice chairman of the Fourth Jilin Provincial CPPCC Committee, member of the Central Revolutionary Committee of the Kuomintang and chairman of the Jilin Provincial Revolutionary Committee of the Kuomintang, died of illness in Changchun on 30 March 1981. He was 92. A memorial service for the late Comrade Liu Fengzhu was held in Changchun on 6 April. Song Renyuan, member of the provincial CCP Standing Committee, director of the United Front Work Department under the provincial CCP Committee and vice chairman of the provincial CPPCC committee, presided over the service. Xiao Danfeng, vice chairman of the provincial CPPCC committee, spoke at the service. Attending the memorial service were more than 250 persons, including Li Diping, Li Youwen, Xu Shouxuan, Yu Ke, Gao Yang and others, as well as representatives from the Central Revolutionary Committee of the Kuomintang, the various democratic parties and the provincial industrial and commercial federation and friends. These leading personnel and units also presented wreaths to the service. [SK150738 Changchun Jilin Provincial Service in Mandarin 2200 GMT 14 Apr 81 SK]

CSO: 4005/581

MILITARY AND PUBLIC SECURITY

DENG'S USE OF TROOPS TO SUPPRESS MASSES CRITICIZED

OW282155 (Clandestine) Ba Yi Radio in Mandarin to China 1400 GMT 28 Apr 81

[Text] Vice Chairman Deng's instructions that local political organs are permitted to use locally stationed troops to maintain order has aroused great resentment among military leaders and commanders and fighters of the armed forces. This kind of feeling is very natural. Can this kind of feeling be described as opposition to the party's policies and line, "leftist" thinking and rightist mistakes?

In fact, using guns to deal with the masses of people really constitutes an act of opposing the party's policies and line. [words indistinct] Comrade Peng Dehuai once said: The army and the people are as close as fish and water. The interests and demands of our army are identical to those of the people. Because our army belongs to the people, it will under all circumstances always proceed from the interests of the people, show concern for their well-being, help them with their production work, help them solve their difficulties, respect their customs and habits and never harm their interests. These words profoundly explain relations between the army and the people as well as the party's correct line on this question.

However, some people have violated our party's traditions and correct line by ordering troops to point their guns at the masses of people. The commanders' and fighters' opposition to this suppressing of the masses is beyond reproach. Moreover, that person of the party Central Committee has asked the army to suppress so-called incidents of disrupting social order. However, these are not acts of counterrevolutionary violence or attempts to subvert the state. Dissatisfied with the present condition, the people were only angrily setting forth some demands to local leaders and the central authorities. The people's demand that their difficulties be solved and their living conditions improved were completely reasonable. It is wrong to describe their demands as an attempt to disrupt social order and to use troops to suppress them. To use troops to suppress the masses is asking our army to do something which brings its duty into conflict with its glorious revolutionary traditions.

Our respected and beloved Commander Peng once said: Our army belongs to the people. It will under all circumstances always proceed from the interests of the people and show concern for their well-being. Since it is a people's army, it should share the misery and hardship of the people and

defend their interests. How could the will of one person decide on the use of guns to deal with the masses? How could troops be used to open fire on the starving Hebei and Hubei people? They were only demanding that granaries be opened and the grain distributed. How could troops be used to suppress striking workers? The workers had no choice but to oppose the closing down and suspension of factories and to demand improvement of their working and living conditions.

Today the number of unemployed and those waiting for jobs had reached 26 million people, and the number is increasing daily. Some areas have used troops to suppress the resistance by young people. This is extremely wrong. There are over 600 million young people in China. A great number of them have been forced to leave their hometowns. They are very depressed and pessimistic about their future. They have stirred up some trouble but it was not an antiparty or antisocialist act. They were only demanding improvement of their conditions. There is absolutely no need to resort to the might of troops. It can be said that person in the party Central Committee does not care for the interests of the whole and does not mind destroying the unity between the army and the people. That is why he ordered troops to use guns in dealing with the masses who are dissatisfied with the present condition. He must bear the most serious political responsibility for what he has done.

CSO: 4005/582

MILITARY AND PUBLIC SECURITY

STUDY OF OUTSTANDING MILITARY MEN EMPHASIZED

Beijing JIEFANGJUN WENYI [PLA LITERATURE] in Chinese No 2, 1981 p 20

[Editor's Note: "Extol the Builders of the Four Modernizations"]

[Text] Of the two articles in this issue dealing with two persons, one is about an excellent leading cadre in our armed forces, General Wang Jianan [3769 1696 1344], known for his outstanding military service, a man who never shed the sterling qualities of the common soldier and throughout his entire life spared no effort in giving his all for the benefit of the armed forces. The other article is about Ma Yanhong [7456 6267 4767], a new star of the very young generation, who has scaled new heights in an unswerving fighting spirit and through strenuous exercises built himself up to be healthy and strong. The spirit of attaining achievements through arduous effort, one by an older man and one by a young man, deserve our commendation and emulation. Among the various units and at the various posts of our armed forces, there are many, many men of great achievement; our literary and art workers should gain an intimate knowledge and understanding of them, become their students, depict their true image and extol their glorious achievements and noble characters. The broad masses of our readers are very much in need of, and will greatly welcome, such fine writings. In our socialist modernization we aim not only at a high degree of material civilization, but also at a high level of spiritual culture. The so-called spiritual culture is extremely important. It refers to communist ideology, ideals, beliefs and ethics, discipline, revolutionary stand and principles, comradely relations between one another, etc. In the long years of the revolutionary outlook on life of wholehearted service to the people and "utter devotion to others without any thought of self," and to cultivate a spirit of revolutionary optimism and revolutionary heroism, of "fearing neither hardship nor death," of crushing all enemies and overcoming all difficulties. All these are vivid manifestations of communist ideology. Today, we must display this ideology to an even greater extent and let it shine in greater splendor. Our literary and art workers must justifiably and forcefully propagate more of this great spirit. Among the ranks of builders of our four modernization projects, this great spirit is extant in rich colors and spectacular majesty. If our literary and art workers will only steadily and steadfastly go into their midst, the literary and art creations will certainly reap a rich harvest of great novelty and beauty.

MILITARY AND PUBLIC SECURITY

RELATIONSHIP OF OFFICERS, SOLDIERS IN PRESENT ERA ANALYZED

Beijing JIEFANGJUN WENYI [PLA LITERATURE] in Chinese No 2, 1981 p 14

[Article by Yi Ban [0122 7090]: "Don't Mistake the Period; Some Thoughts On 'Generals and Soldiers'"]

[Text] Recently I have read a number of articles in various newspapers and magazines criticizing the short poem "Generals and Soldiers." I fully approve their viewpoint and cannot help adding a few ideas of my own.

When Cao Song [2580 2464] of the Tang Dynasty wrote his poetic line: "Don't tell me tales of raising men to noble rank; a general's glory in battles won means the skeletons of tens of thousands of his soldiers bleaching in the sun," he was speaking of the armies of the feudal era, but his words truthfully epitomize the relationship between generals and soldiers in any army that has ever served an exploiting class throughout all of history. Because in these armies, generals were members of the exploiting class and their relationship to the masses of the soldiery was one of rule by oppressors over oppressed in a state of hostile opposition. The general used the blood of his soldiers to redden his general's insignia, and the skeletons of his soldiers were his stepping stones to nobility and high rank. The basic interests of generals and soldiers were opposed to one another and irreconcilable like fire and water. It is only when the people's army led by the proletariat came into being that this relationship between officers and soldiers of the old armies, which had extended over centuries, was thoroughly transformed and replaced by a new form of a relationship of unity between officers and soldiers. This is a fact of life that has objectively existed already for several decades. However, the poem "Generals and Soldiers" thoughtlessly applies the idea expressed by Cao Song's poem to everything, without distinguishing between the two historical eras, and also without distinguishing between the two types of armies, but merely slightly changing the wording of the poem and using it as a description of relationships between officers and men in the people's army. This runs counter to historical materialism and unavoidably leads to falsehood and in the end to a distorted picture of officer-soldier relations in our armed forces.

At a party meeting, Comrade Mao Zedong once told the high-ranking cadres attending the meeting that they were all fortunate survivors. Expressing it in this way was indeed consistent with the realities of the revolutionary war. Many of our generals frequently reminded themselves and exhorted themselves with the

idea of being fortunate survivors, and often recalled the memory of comrades in arms and subordinates who laid down their lives some 10, 20 or more years ago. Is it not a frequent occurrence in life to mourn the souls of the departed and for the living to draw inspiration from their deaths? This makes it perfectly clear that in our people's armed forces, generals and soldiers only differ in the duties they have to perform, but that there is no clash of basic interests, that they are united as comrades and battle companions, fighting together for a single purpose, namely to serve the people wholeheartedly. The people still well remember the many stirring stories from the years of the revolutionary war about generals showing solicitude for their soldiers and about the deep devotion of soldiers for their generals. And again, there are so many generals and soldiers who shed their blood on one and the same spot of earth and whose remains are interred on the same green hillside. In life they did not aspire to a collection of colorful decorations, and in death they did not anticipate having stone tablets with long inscriptions eulogizing their meritorious deeds. They merely regarded fulfilling the bounden duties of a people's fighter as the highest honor. However, the people have not forgotten them; the people have not forgotten outstanding generals Liu Zhidan [0491 1807 0030], Zuo Quan [1536 2938], and Yang Jingyu [2799 7231 1342], as they have also not forgotten courageous soldiers Dong Cunrui [5516 1317 3843], Huang Jiguang [7806 4949 0342], and Qiu Shaoyun [6726 1421 0061]. They are like one common everlasting monument in the hearts of the people. Why should the poem obstinately insist on separating and placing in hostile opposition something that in the hearts of the people is one and inseparable? This is something that still remains perplexing to us after pondering the question a hundred times!

Perhaps the poem "Generals and Soldiers" intended to sing the praises of our fighters. However, it neither understands nor respects our fighters. The point in which the soldiers of our people's army fundamentally differ from the soldiers of the old armies is that they understand for whom they shoulder their guns and for whom they go into battle. The high degree of their political consciousness, their spirit of fearing neither hardship nor death, has created confidence in the objectives of the people's army and the devoted pursuit of the ideals of communism. If they were merely selling their lives for a small group of generals, like the soldiers of reactionary armies, the soldiers of our armed forces would certainly not display their tremendous fighting force and strength. Since the poem "Generals and Soldiers" paints such a dismal picture of our soldiers, who are willing to lay down their lives, fighting heroically, how can we truly say that this poem sings the praises of our soldiers?

At last year's symposium on stage play writing, comrade Hu Yaobang [5170 5069 6721] pointed out in his address that the soldiers of the PLA are the most lovable and most trustworthy men; let us hope that the literary and art workers deal correctly with this our very own army. These were sincere words and earnest wishes from the point of view of protecting the security of our fatherland, protecting the four modernization projects and maintaining the general state of stability and unity. Of course certain contradictions and problems do exist within our armed forces; certain cadres assume special privileges for themselves or display unhealthy tendencies. We welcome well-meaning help and criticism in every form, including the forms of literature and art. However, if there is only this lashing out against our generals, as in the poem "Generals and Soldiers," taking them to be generals of a past era who depended on the blood of their soldiers to redden their general's insignia, this can only shock all our friends and bring joy to our enemies.

MILITARY AND PUBLIC SECURITY

ANECDOTES TELL OF MODEL BEHAVIOR BY GENERAL

Beijing JIEFANGJUN WENYI [PLA LITERATURE] in Chinese No 2, 1981 pp 15-20

[Article by Hao Wenrong [3029 2429 2051]: "This Is Our General"]

[Excerpts] We have this kind of general: At 18 he took part in a revolutionary uprising of peasants; after joining the Red Army, he served successively as soldier, squad leader, platoon leader, company commander ... and at 26, in the military and administrative commission A life of army service, campaigning all over the country, the people revered him, but he liked to say: "I am a soldier." Who is he?

"My Name Is Wang, I Am Wang Jianan"

On a misty afternoon of fine drizzle in April 1973, Zhou Zhongxiu and three men of his squad were on guard duty at the temporary quarters of Comrade Wang Jianan at Hangzhou. Zhou had been in a guard company in the Zhejiang military district ever since he joined up and had long ago heard about the first commanding officer of the military district, Wang Jianan, as a famous general, a capable and battle-proven soldier. He was given the rank of general. He was said to be rather gruff; the slightest mistake brought down his criticism, he never spared anyone's sensibilities. But in general while he was stern with the high-ranking cadres, he was said to be very good with the soldiers In what way good? Zhou could not figure out what kind of person this general might be. A short while before dinner, his comrades had left and Zhou was putting things in order, when in came an old man. He was fairly tall, dressed in ordinary blue clothes, bareheaded, with a short, sparse greyish crop of hair and lots of wrinkles in a dark reddish face. The old man walked over with a broad smile and Zhou was not sure whether he might be one of the kitchen staff or a relative of one of the other soldiers coming for a visit, so he hastened to greet him and asked him to sit down. The old man asked: "What is your name?" He replied: "Zhou Zhongxiu; the character 'zhou' is the same as in Premier Zhou's name, the 'zhong' as in 'zhong hou' [honest and kind], and 'xiu' as in 'you xiu' [excellent]." The old man said: "From your accent I take it you are from Shandong?" Zhou Zhongxiu replied: "So it is, how did you know?" The old man laughed: "Shandong, Shandong, millet pancakes rolled in garlic" Well, that was rather a surprise to meet a fellow countryman from one's own native place! Zhou was happy indeed, when a soldier entered and reported: "Commander, the food is ready." The old man immediately got up and said heartily: "All right, dinner time, young comrade, let's

have another talk again sometime; oh, by the way, my name is Wang, I am Wang Jianan." He waved to young Zhou and left. Staring after him, Zhou was flabbergasted. That was really Commander Wang Jianan, for whom he was on guard duty! His outward appearance was not at all that of a general.

"Being on Guard Duty, I Have More Experience Than You"

One midday it was Zhou's turn to be on guard duty. Here the guard duty was not the ordinary standing on guard 2 hours as in the barracks, but sitting at the entrance. The iron gate was closed and if someone came, this had to be reported to someone inside, or it meant receiving newspapers and mail. It was just meal time and all of Zhou's comrades had gone to eat, when Comrade Wang Jianan stepped up. "Have you eaten, young Zhou?" "Not yet", answered Zhou, standing up. "Have you eaten, Commander?" Wang Jianan nodded and told Zhou: "You go eat, I can stay here and keep guard for you. What? You don't trust me? I am an old soldier, you are a new soldier. I have more experience than you in guard duty." Young Zhou kept shaking his head: "That won't do. I will wait a while until our squad leader comes to relieve me" Wang said: "Why should it not be all right? Tell me, whom do you obey, me or your squad leader? Is my rank higher or is your squad leader's rank higher?" These two sentences, spoken laughingly, totally confused young Zhou, who had only recently joined up. That's right, the general has had more experience in guard duty than I have, and his rank is indeed who knows how much higher than the rank of squad leader! There was nothing left for young Zhou to do but to heed the order of the higher officer. When Zhou stepped into the dining hall, the girl attendant, who liked to make fun, called out to him: "Hey, young Shandong, are you not on guard duty, how is it that you come to eat here?" Young Zhou replied truthfully: "The commander is taking my place at the gate." "Ha, ha, ha ..." the peal of laughter from the girl attendant tinkled like silver bells and had all the comrades in the entire dining hall joining in laughter. Young Zhou flushed and the laughter from his comrades made him aware of the situation. The squad leader came rushing over with his rice bowl in his hands and told Zhou: "Go back quickly; how can you let the commander do your duty? As soon as I swallow these few mouthfuls, I will come to relieve you." Young Zhou turned and ran back to the gate on the double. He saw Comrade Wang Jianan just sitting on a stool reading a newspaper and indeed looking every inch an old soldier on guard duty at his post.

"Going to Military Units for Inspection Is Not Going to a Meeting"

Comrade Wang Jianan was later transferred to Beijing to serve as adviser to the Military Commission of the Central Committee. He was suffering from various kinds of sickness: an ulcer of the main abdominal artery, high blood pressure, heart trouble People urged him to walk less, work less and rest more, but he would not listen. He kept rushing about and he would say, "gu wen, gu wen" [adviser, adviser]--that is one who "gu" (looks around) and "wen" (inquires), so I have to investigate and personally see things and listen to things. Once, when he was about to go to some military units for an inspection, his secretary, young Zhou, prior to Wang's departure phoned the medical department to have a doctor accompany Wang. Comrade Wang Jianan, however, stopped the doctor from

the medical station and told him: "Go back! My visit to the military unit is part of my investigative work and is not going to a meeting; no need for a lot of people to come along!" He was unyielding in sending the health station doctor back, but when he got to the military unit, where he wanted to gain knowledge of conditions in the grassroots units, he was pestered again. The Military Affairs Commission wanted to assist, the divisional party committee wanted to assign a special person to cooperate, so that a long line of motorcars stood in front of the hostel. The leading military comrades said: "Commander, we want to act as your guide." He replied: "No need! I am quite familiar with the road and cannot get lost!" "We want to learn by accompanying you, Commander," said the leading comrade in the division. Wang Jianan got excited and told them: "If you want to go, I won't go!" "Comrades, you are all high-ranking immediate superiors; if I go there with you, people will feel embarrassed to talk. If I want to investigate conditions, it is not to find out about you, but to allow the masses to say freely what is on their minds; the purpose is none other than to help you improve your work! You go and attend to your own affairs. Goodbye!" Wang Jianan waved to them once, squeezed into his small "Beijing" make car and was gone.

"You Must Not Fool Yourself"

The company had not yet risen when Comrade Wang Jianan walked with firm steps into the barracks. After inspecting the kitchen, he came to the pigpen. One of the stockmen was just busy cleaning out the pig dung. Wang Jianan approached him with the greeting: "Not bad, the way you raise pigs!" The stockman was a simple and honest young fellow. He raised his head and saw an elderly military man standing before him, no divisional or regimental commander with him, or even the company cadre. While he continued with his work, he started to talk and chat with this old stranger, and unconsciously revealed some of the "secrets" of his company. Wang said: "You raise so many pigs, how many do you kill every month?" The stockman said: "Sometimes not even one." Wang asked: "Why is that?" The stockman replied: "The company ordered that we have at least 50 head in the pigsty; otherwise it would not look good if someone were to come visiting. The year before last we had killed too many, so when visitors were announced we did not have the required number and had to borrow a few from a fraternal company." Wang Jianan listened and considered this carefully without saying anything. When reveille was sounded, he again went to the squad and platoon dormitories and saw some soldiers putting their things in order. They used two wooden boards to press and squeeze the folded quilts and let go only after the quilts looked like small square wooden boxes. Wang Jianan asked them: "Do you always squeeze them up like this? Doesn't that wear the quilts out?" The soldiers replied: "If we don't squeeze them that way, it will not look nice when visitors come!" Wang Jianan touched the quilts and felt that they were damp. He asked: "Why don't you dry them in the sun?" The soldiers said: "If we dry them in the sun, they will swell up and we can't properly put them away!" In his conversations Wang Jianan furthermore got to know that in the summer when visitors came, the soldiers could not take a midday nap because they must not disturb the bedding. Because of visitors, the training classes of the company were divided, some platoons had to train especially one kind of exercise and some platoons another kind of exercise Comrade Wang Jianan

was pained by what he saw. Pigs were raised for visitors, internal house order was maintained for visitors, exercises were arranged for visitors We must not fool ourselves any longer; otherwise when real battles have to be fought, we will come to grief! In his report to the Central Military Commission he mentioned the problem of getting rid of formalism and of restoring and developing a practical and realistic work style.

"Is This a Simple Meal?"

When Comrade Wang Jianan went to military units for inspection and ate there, he refused to give prior notice. He made it a habit to eat wherever his inspection work took him, not excepting the eating place of the company. Often, only 5 minutes before food was served, he would suddenly walk into the dining hall, sit down with the soldiers and eat whatever the soldiers had to eat. He liked to eat the crust of cooked rice, which young Zhou was afraid was not good for his health. Wang laughingly told him: "You don't understand that, young fellow. When inspecting kitchen work, the crust of the cooked rice will tell you whether the rice was properly washed, or whether there is sand in it." In 1978 Wang Jianan came to one of the units he had commanded. Seeing their former commander return, the leadership in the unit decided to invite him for a meal. When it was time to eat and he came into the dining hall, he saw a big round table with a white plastic tablecloth, covered with many large and small plates, large and small bottles. He immediately got up: "What is this?" They said: "Since our former commander came back, we added a few dishes! Have a simple meal." He replied: "Is this a simple meal? A big table laden with food? This can't be done, comrades! See the standard of living of the masses in general." The more he spoke, the more excited he became. "The Central Committee's repeated injunctions forbid entertainment and sending of presents! If we high-ranking cadres don't set an example, there is no way to enforce the directives of the Central Committee. Take all the wine and food away; otherwise I will not eat this lunch here!" They said: "Everything has already been prepared" So he responded: "Then let's do it this way: keep the unopened bottles, and sell the food dishes to the cadre dining hall next door!" Only after the wine and the extra dishes of food had been removed would Comrade Wang Jianan take up his chopsticks.

"Do All the Soldiers Have Thermos Bottles?"

It is not known when it started, but in some military units it had become an unwritten rule that whenever there was a cinema performance, the best seat was always reserved for the commander, who was also given a table with a tablecloth, a thermos bottle and a tea cup. It was considered disrespectful to do otherwise. Furthermore, the commander would wait until everybody else was there, and the show would only start after he had taken his seat. No matter whether absolutely everybody was present, the show could not start if the commander had not yet arrived. Comrade Wang Jianan broke up this custom and rule wherever he went. In the fall of 1978, on an inspection tour to a certain division, he was asked to attend a movie show for the troops one evening. He did not wait until all the soldiers had arrived, but when he entered the place where the movie was to be shown, he saw somewhere in front of the projector a row of white tables with

white tablecloths on tea cups, and behind the tables were rattan chairs of uniform style. He approached the tables and asked one of the cadres in charge: "What are all these tables for?" The cadre replied: "For the convenience of the commanders to have something to drink." He asked: "Will they die of thirst if they are without water for 2 hours? Did the soldiers all bring thermos bottles and tea mugs?" The cadre flushed and did not know what to say. "Move the tables away!", Wang said in a calm but determined voice. The cadre in charge quickly had some attendants remove the tables on both sides, but still left one table in the middle. Wang said to him: "I am sure you left this table for yourself. I don't want it." Finally, this table was also removed, and Wang chose a seat close to the soldiers.

"It Is Not a Question of a Few Jin of Oil"

Comrade Wang Jianan was suffering from high blood pressure and heart trouble. The doctor admonished him not to eat lard, but because of the many guests in his house, the standard ration of vegetable oil was not enough. Young Zhou displayed some subjective activity: through the administrative department he had the local grain and oil supply unit give out a coupon for 10 jin of peanut oil without ration tickets. The problem was solved, but it came to the knowledge of Comrade Wang Jianan, who immediately told young Zhou: "Is that not getting special privileges? If high-ranking cadres ask to be able to buy a few jin of oil without ration tickets, it seems no big affair, but it exceeds the scope of what our government's policy has determined. It is not a question of a few jin of oil, but if the high-ranking cadres all do this kind of thing and those in subordinate positions follow the example set by their superiors, will that not completely ruin the work style of our party?" Later, young Zhou went to the grain and oil supply unit, expressed his regrets to the local cadre and paid additionally up to the market price for "negotiable oil." This finally settled the matter.

"This Is the Place Where I Was Born and Raised"

Comrade Wang Jianan's native home was Hong'an County in Hubei Province. His father was early worked to death by the landlord. Not long afterward, his mother was bitten by the landlord's dog when she was begging for food; she also died from sickness and starvation. There was only one older sister left in the family. In 1953, back from the Resist-America, Support-Korea War, he used time during recuperation from sickness to bring his wife and two children, who were just learning to walk, back to his native village. The whole family had to sleep on a bed of straw on the floor. In a wink, 26 years had passed. After an inspection of military units at Wuhan, he again visited the native village that he had been separated from for so long. There was already a small road where hand tractors could pass and where the small "Beijing" car could have been driven to the village entrance, but quite a distance from the village he had the small car stop and he walked on foot to the village. The grownups and small children came running out from their houses, some still holding their rice bowls in their hands. He greeted the people cordially and touched the faces of little children with runny noses.

MILITARY AND PUBLIC SECURITY

BRIEFS

XINJIANG INFANTRY SCHOOL GRADUATES--In the past few days, the 224 graduates from the infantry school of the Urumqi PLA units have one after another left for their assigned duty posts with PLA units in various parts of Xinjiang, where conditions are hardest and where they are most needed. This group of graduates began their education at the infantry school in October 1979. All of them had served meritoriously in the defensive counterattack against Vietnam. Liu Haiqing, deputy commander, and Wei Youzhu, deputy political commissar, of Urumqi PLA units, attended their graduation ceremony on 27 March. [Urumqi Xinjiang Regional Service in Mandarin 1300 GMT 9 Apr 81 OW]

POLICE TRAINING MEETING--Jinan, 28 Apr (XINHUA)--A public security cadres and police training work on-the-spot meeting was held by the Ministry of Public Security in Heze Prefecture, Shandong, from 20 to 26 April. Cadres and police in public security organs of prefectures, cities and counties account for over two-thirds of the country's total number of public security cadres and police. These cadres and police are generally low in their professional and cultural level and need training. The meeting was held to popularize the experience of Heze Prefecture in public security police training. Yu Sang, vice minister of public security, spoke at the meeting. [Beijing XINHUA Domestic Service in Chinese 0752 GMT 28 Apr 81 OW]

SHENYANG PLA LEADERS--In Shenyang Municipality, Liaoning Province, the largest armymen's recreation and sports center--the Shenyang Armymen Club--was opened to children on 24 April. That afternoon leaders of the Shenyang PLA units, including Liao Hancheng, (Xie Zhenhua), Liu Zhenhua, (Zhang Bin), (Hua Shan) and (Gao Zhicai), and deputy Shenyang Municipal Mayor (Teng Qingyuan) received children who were watching performances or reading at the club. In mid-April the leading organ of the Shenyang PLA units issued a circular urging all affiliated units to open to children as many clubs, recreation centers and libraries as possible. [Shenyang Liaoning Provincial Service in Mandarin 1100 GMT 24 Apr 81 SK]

CSD: 4005/582

INFLUENCE OF HEREDITY, ENVIRONMENT ON POPULATION

Beijing RENKOU YANJIU [POPULATION RESEARCH] in Chinese No 1, Jan 81 pp 27-28, 22

[Article by Ye Qiwon [5509 0796 2429], Department of Economics, Zhongshan University: "The Influence of Heredity and Environment"]

[Text] Controlling the size of population, improving its quality, gradually raising the intelligence and physical health and the life expectancy of all races in our country, and reducing the various kinds of diseases constitute the inevitable tendency of our socialist population development. If we place the emphasis of planned parenthood on one child per couple and control the size of the population, we should pay attention to improving its quality. Meanwhile, heredity and environment exert an important influence on the population quality. We may regard the entire life phenomenon as a result of the interaction of heredity and environment. Any structural and physiological or psychological characteristics of a living being are determined by its hereditary genes and the environment of its developing process. Genes are units passed on by parents to the filial generation, responsible for the generation of specific characteristics of an individual living in a specific environment. We may regard genes as the basic units of life. In the realm of this implication, genes in biology may be compared to other structural units of matters, such as molecules and atoms. The resemblance of children to their parents is because the individuals of the subsequent generation acquire their genes from their ancestors. When a chromosome splits, all the genes forming it will each multiply. The multiplication of genes means that the matter existing in the cell produces its own duplicates. Furthermore, as the process producing such duplicate genes goes on continuously, heredity, in short, is the multiplication of genes. However, the resemblance between children and parents and between the progenies and the ancestral colony is never complete. The variations may possibly be caused by environment, but also possibly by heredity. The differences in the genes of man are determined by the differences in the physiological processes of the cells. Controlling the development of organisms, the genotype interacts with the environment and produces its phenotype. It shows that man's physical quality and intelligence are the products of the genotype under a specific environment in the course of growth and development. Different genotypes may produce, under specific environments, different phenotypes.

The genotype manifests the hereditary composition and the entire hereditary factors acquired by an individual from his parents; the phenotype manifests the external form of an individual. Every genotype produces its own unique reaction to the environment. Reacting under slightly different environments, the same genotype will produce apparently different phenotypes. The more complete our knowledge of the reaction sphere of man's genotype, the greater will be the possibility of controlling it according to our desire. When the physician studies the cure for various kinds of diseases and the influence of the living conditions on the human body, when the educator experiments with different methods of education, their goal is to add to the knowledge of the reaction sphere of the human body. Insulin, for instance, may be injected to create an environment where the abnormal metabolism of hereditary diabetics will produce a normal phenotype. The cure for infantile rickets caused by the lack of certain vitamins in nutrition, for instance, is mainly accomplished by environmental utilization. As naturally no parent is willing to produce a child with hereditary defects and no society is willing to undertake the burden brought by such an individual, we must strive to reduce the births of individuals with severe hereditary defects and congenital ailments.

In terms of genetics, what measures should we adopt to improve the quality of population?

1. Avoid marriages of close relatives. The marriage of close relatives furnishes the "favorable soil" for the spread of hereditary defects. The outbreak rate of certain recessive hereditary defects is approximately 150 times higher in the marriages of close relatives than in "chance" marriages. The reason is because, the closer the blood relationship, the greater will be the number of identical genes. When a recessive disease gene carrier forms a union with an individual with an identical disease gene, they will produce a child with a dominant hereditary disease. Between cousins, for instance, 1/8 of their genes are identical; between distant cousins, 1/32 of their genes are identical. As identical genes between close relatives are many, there are more chances for two disease genes to encounter each other. If marriages of close relatives are avoided, the two recessive genes will meet in a later generation and be eliminated. Therefore, we must propagandize to the young people from the angle of science and enable them to understand this principle, thereby reducing the births of children suffering from hereditary diseases.

2. Render genetic advice and advocate such measures as premarital examination, prenatal diagnosis and medical supervision during confinement. Genetic advice is genetic guidance on marriages and births by means of family line investigations, chromosome examinations and statistical analyses for the purpose of reducing unsuitable marriages and conceptions which may result in the births of children with hereditary defects and congenital ailments. Genetic advices are not limited to making suggestions to individuals, but also furnish data on the composition of the different colonies, and even the whole mankind. Premarital examination is, by means of clarification and examination, to uncover diseases which make it unsuitable for a couple to marry, such as leprosy and mental disorder, or diseases which make it inadvisable for them to marry for the time being, such as acute infectious diseases, tuberculosis and serious heart, liver

or kidney disease. An important measure to improve the quality of life, prenatal diagnosis is a technique to forestall children with congenital abnormalities. Currently, the relatively common method used in our country is the procedure of amniocentesis during the 12th to 16th week of pregnancy whereby a small amount of amniotic fluid is withdrawn for biochemical, cytochemical, cytological and cytogenetic analyses for the purpose of predicting whether the embryo suffers from certain hereditary or congenital diseases. The chromosome analysis of the amniotic fluid cells, for instance, will determine the presence of diseases with abnormal chromosomes, such as Down's syndrome; the amniotic fluid examination will predict the sex of the embryo and prevent the birth of infants suffering from "sex-linked hereditary diseases" such as hemophilia; the fetus's protein content in the amniotic fluid will determine such congenital abnormalities as anencephaly and phenylketonuria; determining the enzymatic metabolite of the amniotic fluid by means of biochemical analyses will uncover congenital metabolic defects. Once the presence of hereditary or congenital diseases is detected by means of the examinations, the pregnancy can be promptly terminated. By so doing, it will interrupt the continuation of hereditary diseases and assure the births of healthy infants. Strengthening medical supervision during confinement is also a measure to improve the health of the mother and child. In addition, many congenital hereditary diseases of the filial generation are linked with the mother's physiological variables (partly her age). Therefore, just what is the optimum childbearing age deserves study.

3. Give serious attention to the control of hereditary diseases and the environmental influence. Today, many kinds of hereditary and congenital diseases have been recognized. Just hereditary diseases alone number more than 3,000. Among the patients with congenital defects, 20 percent are hereditary (recessive or dominant); 20 percent are caused by changes in hereditary matters (such as distortion of chromosome, abnormal embryo due to infection or use of certain medication during pregnancy) resulting from environmental factors; 60 percent are caused by the condensation action of hereditary and environmental factors (such as hypertension, malignant tumor, etc.). Serious attention must be given to the control of pure hereditary diseases and diseases containing hereditary factors. If detected early, the symptoms of some hereditary infantile diseases, such as phenylketonuria and lactose intolerance, can be prevented from appearing by nutritional adjustments. During the first 3 months of pregnancy, if the mother is infected with urticaria, the virus can pierce the placenta screen between her and the embryo, causing destruction or serious defects of the embryo. Therefore, the environmental influence must not be overlooked.

4. Improve people's intelligence. Defect in intelligence is both hereditary and environmental. Phenylketonuria is a condition which results in defect in intelligence due to heredity. We must avoid the births of infants with hereditary defects in intelligence. External factors are also very important, especially injury to the cerebrum at birth which can cause Down's syndrome (Mongoloidism) and Cretinism. Alcohol can also damage the reproductive cells, and conception after drinking may retard the development of the embryo and result in low intelligence after birth. In the early stage of pregnancy when the mother undergoes radiation, receives medicinal stimulation or suffers malnutrition, it may cause congenital ailments such as malformation of the embryo. Therefore, improving the environment, avoiding radiation and poisonous infection and taking medicine rationally are measures to prevent low intelligence. In addition, education is also very important. When identical twins are raised apart, for instance, the apparent difference in their characteristics is caused by environmental influence. After an infant is born, no matter how

good the hereditary qualities are, his talent is only a potential, not a reality. We must improve his intelligence by means of education. However, man's talent has its natural physiological foundation, and such natural foundation determines the congenital differences in people's sensory organs and nerve systems, which are, in turn, determined by heredity. We must gradually create conditions, avoid the births of infants with congenital idiocy and increase the births of infants with good natural endowments. It is extremely important.

5. Launch studies in genetics and explore the future of mankind. Eugenics will gradually replace the natural selection of man's heredity by social selection. In the future, mankind will not be limited to the selective process of the genes existing for its store of genes, but will change the genes themselves. The degree of environmental influence depends on the degree of our understanding and control of special environmental variations. Due to the leaping development of molecular genetics, people have a fairly intensive understanding of the structural functions and movement patterns of genes. People have successively discovered certain tool enzymes which can sever and connect hereditary matters, thereby providing the potential of directly and effectively interfering in hereditary matters and reforming the characteristics of living beings. In 1977, for instance, the United States for the first time produced brain hormone--growth hormone--from colon bacillus. This hormone is indispensable during the growth period, and its deficiency will cause dwarfism. The success of the growth hormone also promoted the development of interferon, an effective inhibitor of many viruses which produces an inhibitory effect on viruses for colds, influenza, hepatitis and other diseases, and may be used for the treatment of certain kinds of cancer. As certain other serious diseases afflicting mankind, other pathogens and pathogenic factors containing viruses or toxins almost completely fail to respond to drugs, if physicians in the future can apply the "gene treatment," i.e., "cutting off" the pathogenic genes and "filling in" with the sound genes by means of genetic engineering, thereby correcting the hereditary diseases, then mankind, in accordance with its own reproductive needs, will realize conscious control of the process of its own evolution.

6080

CSO: 4005/517

SOCIOLOGICAL, EDUCATION AND CULTURE

EDUCATION REFORM BASED ON SCIENTIFIC RESEARCH URGED

Beijing RENMIN RIBAO in Chinese 17 Mar 81 p 3

[Article by Fan Gongxiao [2868 1872 3526], Vice President of Beijing Industrial University; "Education Reform Should be Carried out on the Basis of Scientific Research and the Free Flow of Ideas"]

[Text] The educational process is influenced by many complex factors. In reforming higher education, we must, in addition to observing the laws of pedagogy, abide by the laws of the science of management, and study the effects of the various schools of thought on the subject of education. For this reason, we should encourage the mass of educational workers to give free rein to their ideas, try our new things, put a wide range of ideas into practice, compare the results and let a hundred schools of thought contend so that we may come to understand the objective laws of higher education in a socialist society within a relatively short time.

We are going through a period when the ideological front in higher education is in a rather lively state which permits a free flow of ideas. This is a welcome phenomenon. However, some of the ideas and methods of educational reform that have been made public are not based on the findings of scientific research. Our problem is how to put educational reform on a scientific basis and in strict conformance with the policy of allowing a hundred schools of thought to contend with each other. It should be obvious to all that the educational process is a complex and multifaceted process. Generally speaking, educational reform hinges on three important factors. First, it should be determined by the existing circumstances and the actual needs of society. Different societies under different social systems and going through different stages of economic development have different educational needs and have at their disposal different levels of material resources on which education can draw. That is why different societies with different educational structures, different systems and different educational objectives have their own unique features in their educational process. Secondly, educational reform should be determined by the need for the physical and mental development of those being educated. To promote education effectively, it is necessary to give consideration to the state of development of human thought and the related psychological and physiological disciplines.

Thirdly, educational reform should be determined by the innate laws of educational courses. Not only do moral, mental and physical education have different educational laws, but even within the area of mental education, such diverse educational courses as arts, laws, physics, engineering, agriculture and medicine call for different curricula, different contents, different forms and different methods. These three major factors have a controlling influence on the educational process. Taking the educational system as an example, our engineering colleges traditionally offered 5-year courses prior to the "Great Cultural Revolution." In recent years, in view of the fact that engineering colleges in the western nations have 4-year courses, we drew the conclusion that it would be more economical to follow suit. Actually, this is a rash conclusion and lacking in scientific basis, because in determining the length of the courses, we should consider the ramifications of the three important factors mentioned above. First, we must consider what kinds of professionals society needs at the present time before deciding what type of education is required to develop such professionals, what form such education should take and, finally, what school system to adopt that is best suited to the type of education and discipline for the physical and mental development of the students. The engineering departments of British and American universities have traditionally made the development of engineers and scientists their objective. Instruction consists mainly of the study of scientific theories rather than the impartation of technical knowledge. This system is best suited to the development of scientific research workers and engineering students. However, under the actual existing circumstances in our country, and in view of the fact that our students, in addition to having to study a wide range of scientific theories in considerable depth as well as to acquire the necessary technical knowledge, also have to make up for the courses not presently covered by our secondary schools, it is questionable whether the development of the type of professionals that we need can be accomplished in four years. For this reason, we must weigh all the pertinent factors in formulating the system for engineering colleges. To fail to take into account certain vital factors which have a crucial effect on the education process is to run the risk of drawing erroneous conclusions.

It is also important that we should formulate our educational process and carry it out in a way that fits in with the system engineering laws of the related scientific management areas. The process of college education involves such important factors as the circumstances, human resources, materials and information. It involves the business education system, the political ideology education system, the physical education system, the scientific research system, the physical education system, the scientific research system, the business administration system, the materials logistics system, the technical logistics system as well as the multilevel schools, faculties and research departments systems. The college educational process is a vast system encompassing many objectives on many levels. In bringing about educational reform, it is necessary to conform to certain guiding principles in system engineering if we are to expect the best results. For example, from the overall and sequential points of view, we must look at the educational process as an entity composed of many subsystems and many links in a chain. The negligence of any subsystem or any link in a chain, and any break of a subsystem or a link in a chain with the entire system will create a discordance which will have the effect of

weakening the whole process. For this reason, we must make it our concern to work for the benefit of the whole process and avoid the creation of a situation which would benefit any single part at the expense of the whole. Furthermore, we must regard the educational process as a system made up of a series of phases to be implemented step by step in an orderly and logical manner and we must be conscious of the fact that any dislocation or delay in the implementation of any single phase would reduce the effectiveness of the entire system. Taking the improvement of the quality and quantity of higher education as an example, not a few people tend to look for a solution in the educational system itself, believing that a solution can be found simply through reforms in the educational system and improvements in the effectiveness of classroom instruction and in the method of teaching. Actually, the educational system is merely a subsystem within the larger system of the educational process. While it is true that the improvement of the quality and quantity of teaching hinges on the question of whether the educational system can be made to function in conformance with the theories of teaching in an objective and orderly manner, it also depends on whether or not, in the educational process, each and every subsystem can offer the entire educational system the requisite circumstances, the human resources and materials in a logical and orderly manner and whether such subsystems can function simultaneously and in the proper order. Generally speaking, in order to improve the quality and quantity of teaching, it is necessary, first of all, that we define the policy and the role of education. Secondly, the subsystems should take it upon themselves to make available to the educational system the school premises, the teachers, the staffs, the equipment and library materials. Thirdly, the subsystems should set up a system of organization, including a system of leadership in the schools, a system of administration and a system of teaching. Fourthly, the system of political ideological instruction should seek to create a favorable atmosphere in the schools. It is only through the prior establishment of such basic conditions and adherence to the objective educational discipline in the organization of the educational process that we can make college education a success and improve the quality and quantity of teaching. In 1978, Beijing established a large number of university branches. That in itself was a commendable educational measure. However, a serious and practical study had not been made at the time of the type and the number of special cadres needed by Beijing and the effects of the inter-actions and counter-restraints exerted by the subsystems and the links in the chain in the entire educational process. Furthermore, it had not been ascertained whether each and every subsystem and link in the chain was in a position to create the necessary conditions to ensure the smooth evolvement of the educational process. On the contrary, as soon as a sufficient number of classrooms for new students and part-time teachers had been found, a decision was made to offer certain special courses and to enroll 16,000 new students. As a result, circumstances were such that no new students could continue to be admitted in 1979 and 1980 and the quality and quantity of vocational education could not be maintained.

There remain other problems in the field of education. Deserving our attention is the constant bickerings among different factions in education. Again taking the problem of improving the quality and quantity of higher education as an example, most people tend to think that improvement can be brought about by improving the method of teaching, increasing the efficiency of classroom

instruction, and making sure that the students understand what is being taught. This line of thinking on the subject of educational reform is basically limited to the area concerning the acquisition of knowledge. Throughout the history of education, there have existed two opposing schools of thought on whether the purpose of school education is the acquisition of knowledge or the development of the students' faculties. The formal educationists hold the view that the purpose of school education is the development of the students' faculties or that the acquisition of knowledge is for the purpose of developing the students' faculties. The pragmatic educationists, on the other hand, consider the purpose of school education to be the acquisition of knowledge or that the acquisition of knowledge would serve to develop the students' faculties. Basically, our system of education at the present time is based on the view that the purpose of education is the acquisition of knowledge. The truth is, in order to meet the needs created by the explosion of knowledge in this day and age, it is necessary not only to enable the students to acquire knowledge, but, more importantly, to enable them to develop their faculties. In other words, if we are to improve the quality and quantity of teaching, we must relinquish the view which gives preeminence to the acquisition of knowledge as the sole purpose of education.

Let us consider the subject concerning the mission of engineering colleges. One big problem that merits our attention is whether the engineering scientists and engineering technicians needed by society should be separately developed by separate schools or whether they should be developed by one single school under one general educational system. Another problem is that we have yet to fully understand and acquire adequate control over such matters as the purpose of development, educational planning, scientific research and educational management to achieve the best results. If, within a certain time span, only one form of education is being put into practice, it will take a very long time to come to know the socialist educational discipline. It is only by observing the principles of epistemology, by strengthening leadership, by giving free rein to our thinking, by making a conscious effort in putting our words into practice, by promoting the idea of encouraging a hundred schools of thought to contend, by putting different ideas to the test, by experimenting with different ideas, by putting ideas into practice and by evaluating the results of our practical experiences that we can come to master the educational discipline within a short period of time. It is to be hoped that those in positions of leadership in education will encourage those engaged in education in the universities and colleges to come to grips with the important problems in the educational process and come forth with programs for education and educational reform that will yield the best results. It is also to be hoped that an advisory committee will be set up to seriously evaluate the various educational programs that have been put forward. Encouragement should be given to putting into practice those educational programs and educational reform programs which conform with the principles of the science of pedagogy and educational administration. Full support should also be given to educational programs which are of an innovative nature, which have certain unique features and which are likely to make meaningful contributions to the science of pedagogy so that, in putting educational theories into practice, we may achieve the desired results and the universities may be developed into key universities with distinctive features. Those who espouse certain educational viewpoints on college education and who are prepared to put them into practice on a trial basis should be allowed to compete with other colleges on an equal basis so that the results may be evaluated in a scientific manner. The higher education front will then truly create a favorable situation that would permit a hundred schools of thought to contend.

SOCIOLOGICAL, EDUCATION AND CULTURE

GOVERNMENT LEADERS CRITICIZED FOR NEGLECTING YOUTH

OWD40419 (Clandestine) Ba Yi Radio in Mandarin to China 1400 GMT 3 May 81

[Text] The young people are a most active, warmhearted and dynamic force. They cherish few conservative ideas but love their motherland most fervently. The future of the country is in their hands. China has more than 630 million young people. Those over 21 years of age account for over half of the population and are the main force and backbone of the armed forces. However, these young people who went through untold suffering and persecution have become a weak generation. Lacking political and social experience in life, they fell victim to the persecution policy pursued recklessly by principal party and state leaders over the years. At present, about 63 million young people throughout the country have no social status. Victims of poverty and discrimination, they are uncertain of life as daily hardships and physical suffering continue. Most important, their fine aspirations and beautiful dreams are shattered. As a result, the vast number of young people are becoming apathetic toward everything. They lament the uncertainty of life and the fickleness of human affairs. The so-called faith, ideals and lofty goals mean nothing to them. The young people are actually giving up hope and courting destruction. Many young people now consider it a dream just to earn a living. They drift along and try to seek ease and comfort whenever they can.

Of course, those people who have been pursuing the wrong policies over the past 20 years should be chiefly responsible for all this. Should not leading persons, particularly Vice Chairman Deng, who have been in charge of party and government affairs since the downfall of the Jiang-Wang-Zhang-Yao clique, be held responsible for this at all? After Jiang Qing and the gang seized power during the Cultural Revolution, the several hundred thousand young people were treated as if they were dirty. The problems involving the several hundred thousand young people have not been properly handled since the downfall of the "gang of four." Instead, all young people who took part in the Cultural Revolution were looked upon as the dregs of society, and they have not been given an opportunity to earn livings in any way.

At the working conference of the party Central Committee held at the end of last year, Vice Chairman Deng called the several hundred thousand young people the "surplus labor force in the society" and directed that large numbers of young intellectual youths be sent to the countryside from now on. It should be noted that such an irresponsible attitude toward the hundreds of thousands of young people will not only hurt the young people themselves but will also have an undesirable impact on the future of the country.

CSG: 4005/583

SOCIOLOGICAL, EDUCATION AND CULTURE

BRIEFS

TV EDUCATION CONFERENCE--The third national conference on the work of TV universities ended in Nanjing 25 April. The conference called for consolidating and improving China's TV universities in the course of further economic readjustment to insure their steady development. The conference was jointly sponsored by the Education Ministry and the Central Broadcasting Administration. Zang Boping, vice minister of education; Li Lianqing, deputy director of the Central Broadcasting Administration, and Xu Jiatun, first secretary of the Jiangsu Provincial CCP Committee, addressed the conference. [Excerpts] [OW261428 Nanjing Jiangsu Provincial Service in Mandarin 1100 GMT 26 Apr 81]

SEMINAR ON TAIWAN ISSUE--The Taiwan Research Institute of Xiamen University recently held an academic discussion on the Taiwan issue. Participating in the discussion were more than 60 people, including Taiwan issue experts from the United States, comrades from various parts of the country who have been engaged in research on the Taiwan issue and who have been engaged in work on Taiwan for a long time, as well as research personnel of the Xiamen University's Taiwan Research Institute. Forty papers on the Taiwan issue were read at the discussion meeting. Those who read their papers at the meeting included Professor Wu Zhuangda, Huanan College's expert on Taiwan's economy and geography; (Sun Guanghua), deputy research fellow at the Industry and Economy Research Institute of the Chinese Academy of Social Sciences; (Fang Sheng), a former student of National Taiwan University and currently associate professor at the Chinese People's University; Professor Chen Bisheng, director of the Taiwan Research Institute of Xiamen University. The meeting was divided into three groups to thoroughly discuss political, social, economic and historical issues. The meeting participants made many valuable suggestions on how to enlarge the ranks of researchers on the Taiwan issue, conduct research on Taiwan Province and promote unity among Taiwan compatriots and overseas compatriots. [Text] [OW272202 Fuzhou Fujian Provincial Service in Mandarin 1035 GMT 27 Apr 81]

CSO: 4005/583

INTERNATIONAL AFFAIRS

REAGAN'S ASSISTANCE TO PAKISTAN VIEWED

HK240813 Hong Kong HSIN WAN PAO in Chinese 23 Apr 81 p 6

["Evening Talk" Column by Yang Chui "Reagan's Generosity Toward Ziaul Haq"]

[Excerpts] Five-Year Plan

Foreign Affairs Minister Agha Shahi of Pakistan recently visited Washington. After a 2-day long talk with U.S. Secretary of State Haig, he disclosed to reporters that the United States has proposed a 5-year assistance plan to Pakistan, which includes both military and economic assistance.

To Check the Soviet Union

The question of the internal politics of Pakistan and the opposition's criticism of Ziaul Haq for being undemocratic is an entirely different matter. The fact is that Pakistan is now under the direct military threat of the Soviet Union, and strengthening the power of Pakistan will definitely play a role in checking the momentum of the Soviet troops from marching southward down to the Indian Ocean and Persian Gulf.

This is actually the reason why the Reagan administration is determined to place a heavy bet and assist Pakistan.

No More Concern for Human Rights

When President Carter was in power, he emphasized the U.S.' human rights standard. Whether or not a foreign government respected human rights and its degree in doing so was one of the significant yardsticks in developing relations between that particular government and the United States.

The Reagan administration has, nevertheless, given up this principle and has placed world strategic interests before everything else. It does not matter whether a country respects human rights or is autocratic. As long as it is beneficial to the United States in its scramble with the Soviet Union, it will be all right.

C90: 4005/380

INTERNATIONAL AFFAIRS

RACIAL TROUBLES IN BRITAIN DISCUSSED

OW270014 Beijing XINHUA Domestic Service in Chinese 1215 GMT 26 Apr 81

[Comprehensive report by Wang Wenlian: "Racial Contradictions in Britain as Revealed From the London Black Riots"]

[Text] London, 25 Apr (XINHUA)--Two comparatively large, bloody riots and several smaller clashes between blacks and the police have taken place in predominantly black districts in southern and northern London in the past 2 weeks. The British Government, the press and personages of various circles are now concerned with and worried about these incidents. There are indications that such incidents will probably continue to happen.

On the evening of 10 April, policemen patrolling in the Brixton area in southern London questioned a black youth who was injured in a fight. A group of black youths saw this. Thinking that the police were arresting the youth, they immediately attacked the policemen. The next day a large number of armed policemen and plainclothesmen were dispatched to the area by the authorities. They confronted blacks gathered there and arrested some of them; thus, a bloody clash started. In the clashes that started on the evening of 10 April and lasted till the afternoon of 13 April, 149 policemen and 36 residents were injured, and 224 people (primarily black youths) were arrested.

A large number of houses, stores, police cars and fire engines were destroyed. Debris from disasters was seen everywhere in the Brixton district after the clashes. According to initial statistics by departments concerned, the clashes caused 3 million pounds in property damage.

After the outbreak of the clashes in Brixton, black youths threw rocks and beer bottles at policemen and attacked vehicles on the evening of 20 April in (Finsberry) Park and two other recreation areas in northern London. It is reported that some 600 youths (primarily blacks) were involved in the clash and 108 blacks were arrested. Another 66 policemen and 35 residents were injured in the clashes, including (James Dickinson), director of a police subbureau under the London Police Department. Two more clashes between a few blacks and the police were reported around 22 April.

These incidents show that the contradictions that existed between black youths and white policemen for a long time have now come out into the open. The underlying causes for these contradictions are some serious social and economic problems. The major causes are racial discrimination and racial contradiction that have existed in British society for many years, just as (Dickinson), director of a police subbureau injured by blacks in the clashes, said: "The violence this time was not directed against the police but against society as a whole." He also said that he was attacked because he was considered a symbol of state power.

Immigrants began to come to Britain after the end of World War II, and the total number of immigrants has now reached approximately 2 million, accounting for 3.5 percent of the total population. Most of these colored immigrants are from the British commonwealth nations on the Indian subcontinent and in the Caribbean Sea, and the rest are mainly Chinese from Hong Kong, Malaysians, Cypriots and Zimbabweans. About two-thirds of them have settled down in the six major city areas of London, Birmingham, Leeds, Bradford, Leicester and Wolverhampton. They have become British citizens, and a small number have taken up some important tasks in various trades and professions. However, a large majority (predominantly blacks) are engaged in jobs shunned by the whites, such as hospital janitors, sanitation workers and bus conductors. Their social status is low, living conditions poor and unemployment rate high. It is much more difficult for blacks who graduate from schools to find jobs than it is for their white counterparts. According to an investigation report published last year by a committee on racial equality in southern London, it was three times more difficult for the blacks who graduate from schools in the area to find jobs than for the whites. The British Government has denied that the major underlying cause for the recent clashes was unemployment. However, it is difficult even for the whites to find jobs under the current economic recession in Britain, with 2.5 million people unemployed, and it is quite conceivable how much more difficult it will be for the blacks for whom "unemployment used to come before employment." Therefore, a series of economic and social problems caused by unemployment are inevitably one major underlying cause for the above-mentioned two incidents of clashes.

Britain has now become a multiracial society. However, most British, who have hitherto been regarded as relatively conservative, cannot adjust to a multiracial society. Under the current economic crisis and difficulty in finding jobs, many Englishmen are worried that immigrants will take away their chances for employment. Racists are strongly opposed to immigrants' settling in Britain. Therefore, there are constantly cases of blacks being beaten up or of colored people being bullied. This has caused tension in racial relations. To alleviate racial contradictions, the British parliament adopted a law on racial relations in 1965.

Though it is explicitly stipulated that it is against the law to incite racial hatred, cases of racial discrimination against immigrants are nothing new. Cases of racial violence have increased in number particularly in the past few years. Fascist organizations such as the "National Front" and the "British Movement" that aim at racial violence have become increasingly rampant in their activities. Thousands of cases of attacks on colored people have taken place in the short space of a year or more. The lives of some colored people have been threatened, and they live in constant fear.

The broad masses of colored people and the committee on racial equality demanded that the government take measures to stop such cases of racial discrimination. The failure of the authorities in charge of public order in taking effective measures in this concern has caused deep dissatisfaction among the broad masses of immigrants. As many immigrants have come to realize that they cannot get police protection, they are forced to take joint action in self-defense. Furthermore, the new nationality law currently under deliberation at the British parliament is very unfavorable to immigrants. This has once again caused profound dissatisfaction among the broad masses of immigrants. It looks as if such incidents as the above-mentioned clashes between blacks and the police will continue to happen considering the fact that acute racial contradictions still exist.

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